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GENERAL UNION,

FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

As we intimated in our last, a Society of the above character was formed in this city on Friday, the 11th inst. with most encouraging prospects. It was the third meeting which had been held on the subject during the week—all of them crowded by an eager assemblage, whose ardent feelings had attracted them to the spot. A more animated and thrilling debate we have seldom, if ever, heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanations, but from honest doubts concerning the best means of promoting its proper observance. Happily, there was but one heart and mind in the result. The formation of a General Society, which should be to its various Branches, Auxiliaries, and friends, what the heart is to the human system, seemed now to be regarded with universal favour. Such a Society was accordingly organized, and the following Constitution unanimously adopted.—*N. Y. Obs.*

CONSTITUTION.

ARTICLE 1. This Society shall be denominated "THE GENERAL UNION, FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH."

ARTICLE 2. It shall consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object.

ARTICLE 3. As the weapons of the Christian warfare are not carnal, but spiritual, the means employed by this Society for effecting their design, shall be exclusively the influence of personal example and persuasion, with arguments drawn from the oracles of God, from the existing laws of our country, and appeals to the consciences and hearts of men.

ARTICLE 4. The Union shall annually elect a Board of Directors, consisting of a President, Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and at least twenty-four Managers, eight of whom shall constitute a quorum.

ARTICLE 5. The Board of Directors shall annually elect an Executive Committee, to consist of not less than five, nor more than nine members, who shall conduct the business of the Society, and make an annual Report to the Society of their proceedings. The Board shall have power to fill vacancies which may occur in the list of Officers or in the Executive Committee.

ARTICLE 6. Any person may become a member of this Union by subscribing the Constitution and signing the following pledge, viz:

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

ARTICLE 7. Any Society formed for promoting the sanctification of the Sabbath may become Auxiliary to this Union by sending to the Corresponding Secretary a copy of its Constitution and Annual Reports.

ARTICLE 8. The officers of each Auxiliary shall be, ex officio, Directors; and the members of each Auxiliary shall be recognized as members of the Parent Institution, and entitled to deliberate and vote in the transactions of its concerns.

ARTICLE 9. This Society shall hold its annual meeting in the city of New York on the Tuesday immediately preceding the second Thursday in May, at 10 o'clock A. M., and no alteration shall be made in its Constitution except at an annual meeting, and by a vote of two-thirds of the members present.

LIST OF OFFICERS.

It will be seen from the list of Officers, that the selections were made agreeably to the broad principle specified in the Constitution. The Vice-Presidents represent no less than *nine* religious denominations, the Directors six, and the Executive Committee an equal number.

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B. Badger,
Dr. John Stearns,
John Griscom, L. L. D.
Elijah Pierson,
John H. Hill.

ADDRESS OF THE CONVENTION TO THE PEOPLE OF THE UNITED STATES.

FELLOW CITIZENS—The Convention assembled in the city of New York from various parts of our country, composed of gentlemen of different religious denominations, to confer upon measures to secure the better observance of the Sabbath, avail themselves of the present opportunity to explain to you their views, and to appeal to your good sense, your patriotism, your conscience, and your piety, in behalf of that divine Institution.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity, and preeminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious, that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigour which it bestows on exhausted animal nature, by the lengthened life and higher health it gives; and by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures,—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalteth a nation: and the Sabbath is the chief organ of its administration; the main-spring of all moral movements; the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail; to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and pleasure; that commerce, on our sea-board, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention, that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of acting upon a question whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration that nothing can be done, we read in the laws of the human mind, and the immutable analogy of moral causes, the certain downfall of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

[illegible] while a ray of hope beamed on our [illegible] to encounter; the cries of our [illegible]; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood-bought blessings. And when we perceived the sensation which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward.* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a public sentiment, whose decisions would be at once law and its execution. We borrowed hope, too, from the promises of God, that a day of civil and religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal public sentiment, which, under the guidance of science and the Bible, shall disenthral the world.

Thus alarmed and thus cheered and animated with hope, what, fellow-citizens, could we do, but, relying on the favour of heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath day. We have done it. On the ninth day of May, 1828, which we trust will hereafter be remembered as an era in our moral history, we formed an Association, to be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH," the Constitution of which will accompany this Address.

It is not the object of this Union to enforce the laws of the several States in favour of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information, by the power of example; by renovated vigilance in families and among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath,—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the perpetuity of our civil and religious institutions.—We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, and "the stranger within their gates," from a bondage so severe and distressing. We are the more [illegible] from the well known and often admitted fact, that Sabbath-day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawment of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favour of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good, to our country as possible. That is a land of slavery in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than Papal despotism in which a man must be compelled to lend the influence of his patronage to the perpetration of evil, against the dictates of conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide that we may not wield the influence of property in such a manner as will array powerful motives on the side of well-doing, and against doing evil; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives, so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day; and, at the same time, lawful to urge, by powerful motives, its continued and hopeless profanation? We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well," on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawment from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant, at least, shall be saved. Already do we approach the perilous edge of that cataract, down which if we dash, nothing will be seen but the wreck of our past greatness, and the memorials of our blasted hopes.—Now, should we fail to deter our countrymen from so great a death, we claim, and we mean to exercise, the privilege of cutting loose our own little bark. The time to do it has come; and instinct, humanity, patriotism, conscience, religion, have urged us to the deed—AND IT IS DONE!! BY THE GRACE OF GOD, THE MEMBERS OF THIS UNION WILL EXERCISE THEIR RIGHTS OF PROPERTY, FOR THE PRESERVATION OF THE SABBATH, OF THEIR FAMILIES AND THEIR BELOVED COUNTRY, UNANGERED AND UNAWED.

And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the seat of government, in the army and the navy, and upon the highways of the land. We trust that those whom we have clothed with power by our suffrage to "see to it, that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow-citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas, brethren, why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you must be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers,—destroy the attraction of gravity, and think to wield the universe by human powers, as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath-day earnings, rob the animal creation of that rest which their Creator gave to them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put out the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath-day? Will you besiege the citadel of civil liberty, and undermine the pillar, which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this, and no children's bread earned by such enterprise. Why, then, will you persist so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the labouring poor, particularly, we would say, it was for you, especially, that the Sabbath was made; and will you sell your birth-right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage. The Sabbath, duly observed, will raise your families to intelligence and competence, and all civil honours, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freedom, but it will be in the house of bondage. You may go through the mockery of voting for your rulers, but it will be done under the powerful dictation of masters. God is wise, and you cannot mend his institutions, or do without them: He is omnipotent, and you cannot flee from him: He is almighty, and you cannot stand before him: He is just, and will by no means clear the guilty. And now, friends and brethren, we trust, that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto [illegible]

To the ministers of the sanctuary we look for abstinence from "the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet, to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it: and if for its violation "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the Great Cities of our land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for cotemporaneous and decisive movement in behalf of the Sabbath. Oh! brethren, cease, we beseech you, to send out upon us, on the Sabbath-day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava over the land. And fountains of righteousness will ye be, when all within your gate shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

To conclude. We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made effectual only by His Word and Spirit, associated indissolubly with the Sabbath-day: beseeching Him to guide us by wisdom from above—to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with fortitude in circumstances of discouragement, with a single eye to His glory, with unshaken confidence in His promises, and untiring enterprise in His blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic.

ADDRESS OF THE REV. DR. MILNOR,

Of the Episcopal Church, New York, before the American Tract Society, May 7, 1828.

Dr. Milnor addressed the meeting in substance as follows:

It having been deemed expedient that besides the addresses expected to be delivered on this occasion, there should be some remarks of a practical bearing, from a member of the Executive Committee, I have reluctantly consented to obtrude myself on your attention. I am happy, however, that it is not necessary to address you in the language of repining or complaint. Never was there a benevolent design, dating its commencement from so recent a period, that has been more singularly blessed by the smiles of Divine Providence than this. Let the glory be to Him whose Spirit and Providence have alike aided our efforts, and with unspeakable gratitude for what he has enabled us to accomplish, let it attach our hearts more firmly to a cause so favoured of God, and stimulate us to new exertions in its conduct.

That, at the close of one year, $10,000 should have been contributed to this design, and that, at the end of the second, our income had risen to $30,000, were, as they occurred, circumstances of a nature calculated to rejoice our hearts; and now that, at the termination of a third year, our receipts are $45,000, we should be most ungrateful if we did not raise the song of thanksgiving to the God and Father of our Lord Jesus Christ, that he has so blest our humble endeavours to advance his glory and the kingdom of his Son.

But there is a singular felicity accompanying the religious operations of the present day. Where the object is worthy of the patronage of heaven, it would seem that Christians have only to believe that it is possible, and immediately the result proves that all things are possible to him that believeth.

The first question that arose in the minds of many when this institution was first proposed was, Is it practicable to unite Evangelical Christians of different names in its establishment and conduct? I was one that doubted; and when my hesitation was overcome, I considered still, that it was an experiment, not without hazard of failure. I was willing, however, for one, to try; for while I am ever ready to avow a decided preference to that Church of Christ, to which I am attached, my heart is full of kindness to those of every name who love our Lord Jesus Christ in sincerity; and I did and do believe that, as the period of the latter-day glory of the church approaches, although there may not be an amalgamation of the different religious communities, yet there will be a nearer approximation to each other; more forbearance in non-essentials; and a firmer bond of union in resisting infidelity, and the lamentable errors which, under a Christian exterior, are not far removed from an utter rejection of the Gospel. Sir, let our hearts exult, that to such an encouraging extent, union prevails in the promotion of this most powerful instrument of conflict with Satan and his emissaries. And if prejudice and misconception prevent its including all Evangelical Protestants, let us calmly wait the disposals of that Divine Being who can turn the hearts of men, even as the rivers of water are turned; and let us hope, that, as our adherance to the fundamental principles so candidly avowed at the commencement of the institution, is further attested by our publications, we shall find less reluctance in those who have hitherto forborne to join us in our great work, to come under the banner of a Society determined to "know nothing" in its operations but "Jesus Christ and him crucified." But I did not intend to say thus much in a general way of observation. My desire rather is to call the attention of our friends to a few particulars on which some practical remarks may be useful. They will relate to the number and character of our publications—the necessity of increased funds, and the means by which, under God's blessing, they may be procured, and the best mode of rendering our Tracts more extensively useful. In regard to the number of our publications, I wish the views of the committee to be understood. They now amount to 212, of the principal series in duodecimo, forming six new volumes, and a portion of the seventh. Besides 12 Tracts of this series, there have been added to the Society's publications and stereotyped, during the past year, 65 Tracts for children; 24 Tracts in German; 7 in Spanish; and that most excellent work, "Doddridge's Rise and Progress of Religion in the Soul."

Sir, it is with great consideration the Committee have pursued, at different periods of their progress, the two opposite courses—in the first place of accelerating the increase of the number of Tracts, and when they had reached such a number as the means of the Society would enable them to keep in print, to lessen the rapidity of accumulation. The number stereotyped and printed, has at all times been so far in advance of the funds of the Society, that it has been impracticable to keep up in the Depository, a full supply of every Tract. Besides, when a selection had been made from Tracts already extant, and a few excellent original Tracts had been brought into the series, more caution became necessary: the merit of our publications became more an object of anxiety than the e[illegible] of their number.

May I venture to say for myself and m[illegible] [illegible] the religious community in general. It [illegible] ardent desire, and a subject of continual [illegible] that we might be found faithful to those [illegible]ples, the developement and enforcement of which were announced in the first address of the Society to the public, to be the object of its establishment. We hope we have succeeded in giving the Lord Jesus Christ, as the second person in the glorious Trinity, a place of distinguished prominence in our Tracts; that man's native and actual sinfulness has been, without equivocation, scripturally pourtrayed; that redemption through the blood of atonement, applied in the exercise of a living faith, has been exhibited as the sinner's only hope; and the regeneration and sanctification of his nature shown to be essential to his acceptance with God and his enjoyment of the felicity of heaven. The law as a school-master to bring the convicted sinner to Christ, and as the sacred and obligatory rule of human conduct, we have not failed to present in all its terrors to the wicked, and in all its holiness and beauty to the people of God; and morality, not the world's baseless and incongruous system, but that of the Gospel of Christ, has received at our hands its full measure of regard. Nor have we been timid or reserved in the attack of fundamental error. Socinianism with all its withering influence, Universalism with its soul-destroying tendency, and kindred errors contravening the faith once delivered to the saints, we have not hesitated to expose, not in the language of unrequired vituperation; but with overpowering argument, and the pre-eminent authority of God's holy word.

Sir, we do fondly hope that 46 millions of pages issued during the past year, and spread over our immense territory, will, in the great day of decision, be found to have wrought spiritual effects, similar in kind to those cheering instances recounted in our Report, but to an extent vastly beyond what is there related, or of which we shall ever hear on this side of eternity. The Lord God multiply their fruits an hundred fold.

Another topic to which I would invite your intention is the indispensableness of *a great enlargement of our funds.* With all our acknowledged causes of gratulation, it will be recollected that we have only two sources of revenue: our receipts for Tracts sold, and voluntary donations and bequests. *We have no permanent fund, and we desire none.* Beyond the house given us by the benevolence of a few citizens, and the indispensable furniture and materials for carrying on our operations, we have not a dollar's worth of property. Every cent received is immediately disbursed in the purchase of paper, in the provision of plates for new Tracts, in the payment of the persons employed in printing and putting them up, and the incidental expenses of the establishment. Necessitated as we are to give credit in many instances to Auxiliaries, especially in the more destitute parts of the country, the returns arising from sales will not meet the exigencies of the institution, even if no gratuitous distributions were made. But gratuitous distribution is often, and to a considerable extent, required; and it is on free pecuniary donations from Auxiliaries of competent means, and from generous individuals, that we depend for the means of meeting, in this respect, the expectations of the public. It is greatly desirable that additions should be constantly making to the number of our Tracts, and that our depository should be continually supplied with an adequate quantity of impressions of every Tract in the series; so that those who apply for Tracts shall, in no instance, be disappointed in obtaining actual and complete sets.

But how can the society accumulate a sufficient stock of Tracts to be ready to meet every demand, unless public liberality furnish an amount of contribution equal to its acquisition? With no income derived from existing capital, it is impossible, unless, besides a punctual payment for tracts purchased, there be added a sufficient amount of free contributions. But the necessity of a great enlargement of our funds arises out of a still more important consideration. There is a vast amount of religious and moral destitution to be supplied, where only partial, and in many instances, no returns can be expected. To meet these numerous calls is utterly impracticable on the part of the parent institution, unless [illegible]

Sir, it is needless to trouble this intelligent audience with protracted details on this subject. Your Report tells you, the religious periodicals, weekly and monthly tell you, you have heard from the respectable gentlemen who have addressed you to-day, how large is the measure of necessity in the valley of the Mississippi, and the whole western region of our country beyond the Allegheny. Mexico and South America, and the isles of the Pacific, and oppressed Greece; yes, and countries still more distant, are destined, we trust, to be the grateful beneficiaries of American charity, in the communication of the bread of life through the medium of Tracts.

But I need not dwell on the undeniable fact, that an almost boundless field of Christian benevolence is before us, nor enforce upon such a class of hearers as surround me, the necessity of coinciding with the orderings of Divine Providence, which seem to have devolved on us the necessity of becoming its laborious cultivators; and therefore I hasten on to the further particular I designed to notice, which was the means whereby an adequate accession to our pecuniary resources may be obtained.

These are the formation of Auxiliaries in counties, and townships, and congregations; the constituting of ministers directors and members for life; the multiplying of the number of efficient agents, and an expansion of generous feeling in the wealthier classes, in giving liberally of their abundance to this object.

[On these topics Dr. Milnor considerably enlarged, and then stated that there was a final topic deserving of a remark or two—the means of rendering our Tracts more extensively useful.]

Let it be impressed on all minds, that these silent preachers, in order to do good, are to be distributed. Let them not lie on the shelves of our depository, or on those of our branches, or be locked up as curiosities in the cabinets of individuals. They should be sent upon their errands of mercy without delay. But as the judicious ambassador of Christ endeavours to ascertain the spiritual wants of those to whom he ministers, so let the distributor of Tracts consult the necessities of those around him, and let his gifts be seasonably and profitably applied.

Though if he err in this respect, no essential prejudice may follow; yet he will do most good by assiduously acquainting himself with the characters of those to whom his charity is extended.

In order to this, how important that distributors should be well acquainted with the nature and design of every Tract, and, from their knowledge of its appropriateness, direct it to just such a destination as is calculated to produce the best spiritual effect. Thrown by the way-side, or left on the table of an inn, or on the seat of a steam-boat, or handed promiscuously to every passing traveller, the Spirit of God may make them the instruments of salvation to many a soul. But, given with a direct view to individual profit, and with a knowledge of the character of the receiver, and the adaptation of the appeal to the circumstances in which he stands, the probability of salutary results is greatly increased. In one way or another, who is there that may not accomplish much good? When was ever before heard of so easy, and cheap, and efficient an instrument of religious benevolence? The Lord incline all our hearts to use it to his glory and the salvation of our fellow men.

AMERICAN SUNDAY SCHOOL UNION.

The fourth Anniversary of this growing Institution was celebrated on Tuesday last, (20th inst.) So large a concourse of persons, both male and female, is rarely seen on any occasion.

Alexander Henry, Esq. President of the Society, took the chair at 4 o'clock. The exercises were introduced by prayer, by the Rev. Mr Livingston of the Reformed Dutch Church; after which a choir in the gallery, composed principally of Sunday School Children, sung the following hymn, furnished, as usual, by W. B. Tappan, of this city.

HYMN.

Where warrior feet once press'd the soil,
And freedom led her thousands on,
And meek Religion trophies won.

O'er valleys where repose the brave,
Her lovely stars hath Peace unfurl'd;
And harvests on the hill-tops wave,
Where once the cloud of battle curl'd,

There bow'd the hostile ranks in death—
There bent our sires the willing knee,
And from that ground, Lord God! the breath
Of glad thanksgiving rose to Thee.

Thou who didst nerve their dauntless hosts,
And give them victory on that field,
From deadlier foemen guard these coasts,
From sin, O God! the children shield.

Thou went'st before them, King of kings!
And on their camp thy power shone out;
O, that the shadow of thy wings,
Might ever compass *thee* about.

Make thou this land a heritage
Refresh'd by kindly sun and shower—
Whose youth shall bloom, from age to age,
Thy right-hand plants, of fairest flower.

Thy smiles they need, their care to crown,
Who watch the gate, or build the dome;
Lord! on *our* toil send unction down,
To gather these immortals home

And be the pearls of lustre ours,
The gems that heaven might seek to wear—
Children array'd in yonder bowers,
Led by our tears and watchings there.

The Treasurer's report for the year was then presented and accepted.

The Managers' report was next read by the Rev. W. T. Brantly of the Baptist church, after which several resolutions were proposed and adopted, accompanied by appropriate addresses, by the Rev. Mr. Bedell, and Mr. Job F. Halsey, Mr. Longacre and Dr. Beecher, of Boston.

We have prepared the following summary of the principal matters contained in the reports, from all which it will appear, that, if active hostilities against this institution and its patrons and friends shall be continued for a few years to come, as in the past, "they (to use the plain and pointed sarcasm of one of the speakers,) will do well enough."

General Agency.

Since the last anniversary, the Rev. Howard Malcom, late General agent, having accepted the charge of a Church in the city of Boston, the Rev. George Boyd has been appointed to that office, who entered on his duties on the first of January last. During the year, twelve other agents have been employed by the board; who have laboured in more than 16 of the United States, to collect funds, and disseminate information; and these efforts have been instrumental in awakening attention to the subject of Sunday Schools, and the formation of a number of Unions, some of which, have become auxiliary to the parent Society.

Subscriptions and Donations.

The amount of Life and annual subscriptions and donations to the General fund received during the year, principally through the General and other agents is [illegible],342,7-100 dollars; to which if we add 760,53-100 dollars received in the Missionary fund, and 15,311,94-100 dollars received for the buildings, the total of Donations, made to the Society in the fourth year is 19,481 dollars.

The number of schools, teachers and scholars connected with the Union, in each of the United States and Territories, is as follows:

Maine.
250 Schools—1,700 Teachers—11,600 Scholars.
New Hampshire.
310 Schools—3,100 Teachers—12,319 Scholars.
Vermont.
224 Schools—1,362 Teachers—8,946 Scholars.
Massachusetts.
321 Schools—1,262 Teachers—36,501 Scholars.
Rhode Island.
27 Schools—322 Teachers—3,085 Scholars.
Connecticut.
99 Schools—1,920 Teachers—12,000 Scholars.

In each of these states, Unions have been formed intended to embrace all the schools within their respective bounds that desire to unite.

New York.
958 Schools—10,288 Teachers—80,755 Scholars.
New Jersey.
306 Schools—2,893 Teachers—19,880 Scholars.
Pennsylvania.
525 Schools—4,522 Teachers—38,114 Scholars.
Delaware.
35 Schools—346 Teachers—2,787 Scholars.
Maryland.
71 Schools—676 Teachers—5,646 Scholars.

Although the aggregate of increase of scholars in the middle states has been large since the last report, yet it is chiefly to be found in the state of New York, which has more than doubled its numbers, while New Jersey falls a little short of last year, and Pennsylvania has an increase of only about 1000.

Virginia.
55 Schools—656 Teachers—4,397 Scholars.
North Carolina.
45 Schools—392 Teachers—2,457 Scholars.
South Carolina.
76 Schools—112 Teachers—1,080 Scholars.
Georgia.
42 Schools—167 Teachers—2,397 Scholars.
Alabama.
10 Schools—93 Teachers—723 Scholars.
Mississippi.
6 Schools—46 Teachers—293 Scholars.
Louisiana.
3 Schools—34 Teachers—255 Scholars.
Tennessee.
7 Schools—85 Teachers—564 Scholars.
Kentucky.
18 Schools—189 Teachers—1,355 Scholars.
Ohio.
43 Schools—399 Teachers—2,749 Scholars.
Indiana.
89 Schools—577 Teachers—4,438 Scholars.
Missouri and Illinois.
167 Schools—475 Teachers—3,747 Scholars.
Arkansas Territory.
Schools 1
Michigan.
Schools 1
Florida.
Schools 1
District of Columbia.
Schools 29

and three where the state is not specified, making in all, in the Territories

56 Schools—123 Teachers—[illegible],573 Scholars.

General View.

The number of Auxiliaries to this society at their last report was 362; during the year 59 have been added, 2 have withdrawn, 5 have been dissolved, 20 have been united with county unions, leaving the present number 394. These auxiliaries have under their care 3,760 schools, 32,806 teachers, and 259,656 scholars, shewing and increase of 32 auxiliaries, 1,160 schools, 8,499 teachers, and 85,465 scholars.

If the increase of schools not auxiliary to this society, has been in the same ratio during two years past, the total number of children receiving sabbath school instruction, in the United States, may be estimated at 345,000, or about one seventh of that portion of our population which is between the ages of 5 and 15 years.

The most recent accounts from foreign countries enable the board to estimate the present number of Sunday Scholars in the world, at one million three hundred and fifty thousand.

The Board regret that very few of the reports received from auxiliaries mention the number of teachers and scholars who have made a profession of religion in the past year; the number of the former actually reported is 1,769, and of the latter 909, which being added to those before reported, makes 7,659, but also pupils, who, after their connexion with Sabbath schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ. "These," says the report in conclusion, "are the fruits of Sunday schools, for which the Christian offers his grateful thanks; these are the trophies of that victory over the world, the flesh, and the devil, which excite the envy, hatred and opposition of the wicked, but are the song of praise and thanksgiving of all the redeemed, and swell the notes of joy among the angels of heaven."

The interesting services of the afternoon were concluded by the following hymn, also written by Mr. Tappan for the occasion, which was sung with much spirit and effect.

HYMN.

O God! this universal frame,
Reveals the splendours of thy Name,
And on the heavens that thou hast spann'd,
Its characters in beauty stand.

Of Thee, redeem'd ones sweetly sing,
Where errand-angels plume their wing;
That mellow music bursts and dies,
Ever along those upper skies.

Yet nobler than this matchless frame,
Or heaven of heavens where dwells thy Name,
Is He who once this footstool trod,
A sufferer—risen Son of God!

And richer is his word of love,
Than notes that shake the throne above;
When he invites his children home,
Saying "Forbid them not to come."

Benediction,
By the Rev. Charles Walker of Vermont.

From the New York Observer.

"The Christian Contemplated: *In a course of lectures, delivered in Argyle chapel, Bath, by Wm. Jay.*"

This work has just been re-printed by Messrs. Lincoln and Edmands, of Boston, having gone through three editions in England in little more than a year. Though Mr. Jay's works have all acquired great popularity in his own country, it is understood that this is considered as decidedly superior to any that has preceded it. It bears throughout, as well in the general conception as the manner in which it is executed, the impress of an original mind, which moves in an element peculiarly its own, and which diffuses a kind of charm over almost every subject with which it comes in contact. There is in most of the writings of this author, and in the present particularly, much of that pointed, and we might almost say, extemporaneous mode of address, which has contributed so greatly to the celebrity of Robert Robinson's Village Sermons. This, which is really a characteristic excellence of these lectures, is perhaps partly to be accounted for, from the fact that they were delivered (as indeed all his sermons are) from short notes, and afterwards written out from memory.

It is a fact of some interest, that Mr. Wilberforce heard the lectures composing this volume delivered, and was so much delighted with them that he expressed an earnest desire that they might be published. The lecture to which he is said to have given the preference is the fifth, entitled, "The Christian in the World."—They will all of them be found not only rich in beautiful imagery and valuable thought, but calculated to come home remarkably to "the bosom and business" of the Christian, and to render him most important aid in every part of its spiritual progress. Every preacher may read them with advantage, as specimens of great simplicity, perspicuity, and general excellence, in sermonizing; and every Christian may derive from them instruction and counsel of the most valuable kind. The subjects which the volume embraces are the following:—1. The Christian in Christ—2. The Christian in the Closet—3. The Christian in the Family—4. The Christian in the Church—5. The Christian in the World—6. The Christian in Prosperity—7. The Christian in Adversity—8. The Christian in his Spiritual Sorrows—9. The Christian in his Spiritual Joys—10. The Christian in Death—11. The Christian in the Grave—12. The Christian in Heaven.

For the Philadelphia Recorder.

CLERICAL ASSOCIATIONS.

From the spirit and tendency of your very useful paper, which seems open to all subjects of an edifying nature, I am encouraged to make it the medium of communicating such facts or remarks, as occasionally present themselves to my observation.

Though a layman, I feel a lively interest in every thing connected with the ministers of the Gospel, and especially those of our own church. Stewards of the mysteries of God, upon the faithful discharge of their duties and obligations, depends in a high degree the real prosperity of Zion, and the establishment of her members in righteousness. If the pastors are careless, formal, trifling, or worldly, so in general will be the people. On the contrary, if we see in the ministerial character an example of zeal tempered with knowledge; of holiness, equally remote from the worldling and the ascetic: of that charity which never faileth, but which glows with increasing ardour for the souls of men, then shall we see a portion of their spirit rest upon their hearers. Like, begetteth like: and if they who minister at the altar have been touched with its pure flame, they will communicate its warmth to all around them.

I am sure you will excuse me in saying, that next to the support from on high, nothing strengthens the hands of ministers so much as being in "unity among themselves." By unity, I mean only that which is so hallowed as to bear the test at the great day. It must be an unity of brotherly affection; of singleness of heart, and of purity of purpose; and then the blessing of the Master will be upon it. All other unity which has only in view secular ends, ecclesiastical honours, or worldly policy, will be but as chaff which the winds shall scatter. How delightful then is it to see brethren dwell together in unity? To see those who are "Evangelists, pastors, and teachers," combining their utmost efforts "for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." I beg leave to illustrate the above by an example.

During a recent visit to England, my inclination as well as my connexions, brought me into frequent intercourse with the evangelical ministers of the established church. Being furnished with letters, I seldom went into any large town without making their acquaintance. I found them uniformly serious, candid and open hearted; desirous of obtaining information respecting their branch of Christ's Church in this country, and willing to communicate every thing concerning their own prosperity and prospects, which was required of them. Among other things, I learnt the particulars of a clerical association which has been for some time in operation, and which promises substantial benefit both to the clergy and their flocks.

This association is divided into several districts, each of which includes some large town and adjacent villages. The associates of each district meet once a month for christian conference, and scriptural interpretation. The meetings are opened and concluded with prayer. It is there that they learn from each other what have been the incitements or discouragements to ministerial exertion; what new objects present themselves for more extensive usefulness; and what are the best plans for accomplishing those objects. A part of the time is allotted to a continued comment, both critical and practical, on select books of scripture in succession: [illegible] and brotherly affection with which the whole is conducted. They appear to have but one purpose in view;—that of becoming more able ministers of the New Testament, and thus, by the blessing of God, saving themselves and those who hear them.

Once a quarter those who compose the district meetings, hold a general meeting at the house of one of the associates. As I had the privilege, by special invitation, of attending one of the latter, I will attempt to describe it. My clerical friends called for me at the appointed hour, and our ride was enlivened by conversation, such as spiritual, intellectual men alone can give. Time passed as on wings; and we arrived at the door of the Vicar of ——— without my observing its lapse. Between 20 and 30 clergy were assembled, some of whom had come 30 miles. Several of them were Fellows of their respective Colleges, and I noted more than one who had attained the highest honours of their University: yet I have seldom seen so much talent and piety combined with so much simplicity and gentleness. At precisely 12 o'clock, the chair was taken by the Vicar of ———. At his call we all knelt down, when a prayer was read prepared for these occasions, and of which I send you a copy for publication if you shall deem it proper.* I was much impressed by the fervency with which this form of de[illegible] was this a solitary feeling; it [illegible] breast; and when in conclusion we all joined in the Lord's Prayer, such was the unction which rested upon this assemblage of God's messengers, that this unparalelled form of sound words seemed to convey to my mind a meaning more comprehensive and expansive, than I had ever before experienced. The relation in which God stands to his people; the duties we owe to him and to each other; the future glories of the Redeemer in the fulfilment of prophecy, and in answer to prayer—with the song of praise which shall ascend from all the redeemed to him who hath loved us, and washed us from our sins in his own blood. All these, this prayer presented in our view. The effect was solemn, elevating, and I trust lasting: may it never be effaced from my memory or my heart.

The Rev. Mr. ——— on again taking the chair, after a brief reference to the minutes of the last meeting, called the attention of the company to the portion of scripture which was in the order for that day. Being read by the chairman, each brother was requested in rotation, to give his opinion of the passage (it included a section) either as a whole, or in detail, as in his own judgment seemed best. And here a most interesting discussion took place. It was commenced by the Rev. Mr. B———, who is equally known as an elegant scholar, a sound practical writer, and as one of the most active in promoting those institutions which reflect so much honour on the present age, and are shedding the light of the truth to the ends of the earth. [illegible] remarks of this gentleman were chiefly critical, [illegible] were evidently designed to unfold the principles of interpretation by a reference to the original. There was an exactness and acumen in his method, which not only proved him to be a well instructed scribe, but which at once removed all doubt as to the primary meaning of the Apostle. He was followed in the same track by two or three others who took up his principles, with expanded views, and an enlargement of critical illustration. Next came the practical remarks; and here a wide field was opened, in which the heart was equally engaged as the head. Without involving the slightest contradiction, there was a variety and richness in the illustration, which not only showed how the mind must g[illegible] powerful efficacy.

This comment continu[illegible]

A course of mutual inquiry follow[illegible] It had reference entirely to ministerial [illegible] success. Many particulars of an interesting nature were given to show, that wherever the Gospel is faithfully preached, and whatever opposition it may meet with from formalists on the one hand, and open enemies on the other;—yet conveying with it a "testimony to every man's conscience in the sight of God," there will be found hearers to whom it will come, "not in word only, but in the Holy Ghost, and with much assurance." The encouragements to preaching the word of life "in season and out of season," to a never failing reliance on him who hath said, "Lo, I am with you alway," were ample and striking; and cold indeed must have been the heart of that man, who could retire from such a discussion, without having every power of the soul excited to greater exertion, and every holy principle renewed and strengthened. The meeting was concluded with prayer.*

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* *Prayer to open the Meeting.*

Almighty and adorable Lord God! we confess our entire unworthiness to appear before thee. Thou chargest even thine angels with folly, and the heavens are not pure in thy sight. How then shall guilty creatures like ourselves approach thee with hope? We acknowledge that if thou wert to deal with us after our sins, and to reward us after our iniquities, thine ear would be closed against us. But we have a great High Priest who is passed into the heavens, Jesus the Son of God; and therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. For his sake, O Lord, we beseech thee to hear us; and when thou hearest, answer, and forgive.

Unto us, who are less than the least of all saints, is this grace given, that we should preach the unsearchable riches of Christ. Thou hast condescended to make us ambassadors for Christ, servants of the Most High God, to show unto men the way of salvation. In this high but awful office, we have a twofold need of thy help and grace. Our own souls must be pardoned by the atonement of the cross, and sanctified by the influence of the Holy Spirit. We also want instruction in the things of God, that we may teach those among whom we labour, and lead them, through Jesus Christ, into the way of life and heaven. O let a double portion of thy Spirit be upon us, that we may so take heed to ourselves and to our doctrine, as to save ourselves, and them that hear us.

We tremble, O God, at the weight of our charge. We remember that it involves the everlasting life or death of immortal souls. We know, that if any die in their iniquities, unwarned of us, their blood will be required at the watchman's hand. Deliver us from this blood-guiltiness, O God; and let none, for whose souls we watch, as those that must give account, perish through our neglect, or secularity, or indifference.

But who is sufficient for these things? O how dark and discouraging would be our view of usefulness, were we not permitted and commanded to look up in prayer to Thee, who art able to supply all our need, according to thy riches in glory, by Christ Jesus. Pour down upon us, we beseech thee, the spirit of grace and supplications. Make us not only men of study and labour, but men of prayer also; in the humble hope and trust, that thou art willing to do exceeding abundantly for us above all that we can ask or think.

Do thou, O Lord, vouchsafe to qualify us for the great work, whereunto [illegible] Give us *the spirit of love.* Fill our hearts with holy affection to Thee, the author of every mercy, and the end of every hope. Fill them with love to the souls of men; that we may be ready to impart, not the gospel of Christ only, but our own life also to those among whom we labour. Give us the *spirit of power.* Let not the weapons of our warfare be carnal, but mighty to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ. And, O, give us *the spirit of a sound mind,* that we may understand the great scheme of salvation by a crucified Redeemer; that doctrine and duty may be inseparably united in our preaching; that the sinner may be humbled, the Saviour exalted, and the interests of true holiness promoted. O touch our lips with a live coal from the altar, and out of the abundance of our hearts may our mouths speak to thy glory. Increase our knowledge of thy perfections; and humble each of us beneath it, even to the prophet's lowliness, "Wo is me, for I am undone, for I am a man of unclean lips." But give us also the prophet's delighted readiness to be employed in the service of our God; and quicken every heart before thee, to cry with him, "Here am I, send me."

Preserve us, O God, from that fear of man which bringeth a snare. Permit us not to keep back anything that is profitable for our hearers; but rather strengthen and embolden us so to preach the word, as to take them to record, that we are clear from the blood of all men, and have not shunned to declare unto them the whole counsel of God.

Whatever hindrances and difficulties beset us, enable us to lo look up to Thee, in the believing hope, that thy grace will be sufficient for us; and that thou wilt, with the temptation, also make a way for us to escape, that we may be able to bear it. Blessed God! we thank thee for the permission to cast all our care upon thee; and for the delightful assurance, that thou carest for us.

O give us zeal to act as becomes those who are bearing offers of mercy to the penitent, and terrors of judgment to the careless and presumptuous; and who know that every possible consideration merely temporal, is but as dust in the balance, compared with the salvation of one soul. O Lord, give us patience to wait, if the fruit of our labours do not soon appear. Allow us not hastily to conclude, that we have laboured in vain, and spent our strength for nought; but make us steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as we know that our labour shall not be in vain in the Lord. We have a promise, (may our hearts rely upon it!) that "in due season we shall reap, if we faint not."

Paul may plant, Apollos water, but God must give the increase. We therefore commend ourselves, and the seed we sow, and the soil on which it is cast, to thy help and blessing. O thou great Head of the Church, who hast said to thy ministering servants, "Lo, I am with you always, even to the end of the world;" fulfil thy promise to us. Let not thy word which we preach, return unto thee void, but let it prosper in the thing whereunto thou sendest it; and become the power of God to the salvation of many. Let it awaken the spiritually dead, decide the wavering, quicken the loiterer, arrest the backslider, comfort the mourner, humble the proud, and build up believers in their most holy faith.

We pray for our congregations. O God, without whom nothing is strong, nothing is holy, increase and multiply upon them thy mercy. Give them the hearing ear, and the understanding heart, that they may receive with meekness the ingrafted word, which is able to save their souls. From all ignorance, hardness of heart, and contempt of thy word, good Lord deliver them. Save them from the dreadful mistake of being hearers of the word only, deceiving their own selves. Make them doers of the work, that they may be blessed in their deed. O prosper our ministrations among them, with thy help and blessing; that both we who sow, and they who reap, may rejoice [illegible] together.

And now, O gracious God, we beseech thee to look with an eye of mercy upon the purpose of our present intercourse. Thou hast promised, that where two or three are met together in thy name, there art thou in the midst of them. O blessed Saviour, join thyself to us, as to the disciples in the way to Emmaus; and open our understandings, that we may understand the Scriptures. Overrule the important subjects on which we speak, to our growth in grace, and increasing usefulness to others. And since these conversations involve the most awful realities to which the heart of man can be directed, O save us from the guilty mockery of treading the borders of the sanctuary with a trifling step, or of touching the ark of the covenant with hands of unhallowed levity. Let not any of us have to say, when the hours of our Christian communion are past, "Surely God was in this place, and I knew it not." May these privileged seasons be sabbaths to our souls. May their effects be manifested in our life and conduct, personal and ministerial. O, let men take knowledge of us, that we may have been with Jesus: and grant, that we all may have cause to say with Peter, when he saw the glory of his Saviour on the mount of transfiguration, "Lord, it is good for us to be here."

These mercies, Almighty Father [illegible] the name, and through the [illegible] our only Lord and [illegible]

Our Father, &c.

* *Prayer to close the Meeting.*

Almighty and everlasting God, who has taught us to consider ourselves as members of one mystical body, of which thy glorified Son is the head, and hast commanded us to follow after things whereby one may edify another: we adore and bless thee for the opportunity of Christian communion, which we have this day enjoyed. O, how are we privileged thus to speak of the things that accompany salvation, and to aid in building up each other in our most holy faith! How great are our obligations to that goodness which has especially connected us with those mysteries of redemption, into which the angels desire to look, and which form their theme of ceaseless rapture before the throne of God! How thankfully should we improve these opportunities of taking sweet counsel as friends, on the duties and difficulties of our ministerial office, and upon the most effectual means of winning souls to thee through Christ!

Thou hast said, "they that loved the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name." O, what joy might this Scripture minister to our hearts, were we not conscious that thine all-seeing eye has beheld so much amiss in our conduct and conversation this day. Mercifully we acknowledge that sin cleaves even to our most holy things. We cast ourselves upon thy compassionate pardon; we plead in our behalf that blood of Jesus Christ thy Son, which cleanseth from all sin; and we most humbly beseech Thee to accept our feeble and unworthy endeavours to glorify thy name, though they be not cleansed according to the purification of the sanctuary.

Grant, O Gracious God, that we may derive benefit personally and ministerially, from these seasons of Christian fellowship. May we all have reason to remember [illegible] with pleasure that we met not in vain. [illegible] hearts have burned within us by the way, let the holy flame [illegible] it enkindle within us an increasing love of thy name, a more entire devotion to thy will, and a zealous determination, [illegible] to be instant in season, and out of season, to make full proof of [illegible] Christ, and him crucified.

O God, who hast commanded us to make prayers and intercessions for all men, have mercy upon thy Church; and so rule the heart of thy chosen servant GEORGE our king and governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him [illegible] Extend the grace to his [illegible] to all who are put in authority under [illegible] may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Let thy continual pity cleanse and defend the Church of which we are ministers. Vouchsafe to make [illegible] name a praise in the earth. Thou hast built [illegible] upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. O, let not the gates of hell prevail against it; but let [illegible] thy blessing, as a city set on a hill, that [illegible] seek it, and it find in the sanctified use of [illegible] and sacraments, that God is among us of a truth [illegible] all false doctrine, heresy, and schism, good Lord, deliver us.

Give grace, O heavenly Father, to the Archbishops and Bishops of thy church, (especially to thy servant HENRY, Lord Bishop of this diocese) that they may be watchful, zealous, tender shepherds of the flock; so that when the Chief Shepherd shall appear, they may receive [illegible] them lay hands suddenly on no man; [illegible] wisely make choice of fit persons to serve in the ministry of thy church.

And to all who are or shall be ordained [illegible] that [illegible] thy [illegible] O, make them wise to win souls, [illegible] authority, zealous for the glory of thy [illegible] simple dependants upon thy grace [illegible] their labours.

And that there never may be wanting a supply of fit and able men to all the divers orders [illegible] give a blessing to all schools and seminaries of learning and religious education, especially the universities of this land. May they unite [illegible] knowledge and science, and every [illegible] learning, which maketh wise unto salvation through faith that is in Christ Jesus.

O thou great and good Shepherd, be [illegible] thy servant the pastor of this important parish [illegible] but a savour of life unto life to all [illegible] tering [illegible] be watered himself [illegible] of the Holy Spirit. Give him the deep joy of knowing that his labour is [illegible] Lord; and that the spiritual children [illegible] the truth [illegible] may be his [illegible] may be the crown of his rejoicing in the [illegible]

Extend the knowledge of [illegible] Have mercy upon all Jews, Turks, Infidels, and Heretics, and so fetch them home, blessed Lord, to thy flock, that they may be saved [illegible] may the company of those who publish it [illegible] deed. [illegible] the Lord prosper [illegible] ceased from their [illegible] that remaineth for the people of God. [illegible] like minded [illegible] nation, kindred and people, [illegible] of the earth shall see the salvation of our God.

Finally, O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners. [illegible] and godliness. Give [illegible] blessing [illegible] things [illegible] generation, we may fall asleep [illegible] morning of the [illegible] ants of on during the re- noon, was worthy of such men. all were cheerful, the ministerial character was never lost sight of. "No joke went round, no careless chat." It was the conversation of men rich in varied lore, both human and divine, and who were able to bring out of their "treasures things new and old." The subjects were general, but all had a practical bearing. The glory of God as it shines forth in the redemption of Man was the crowning topic; and when about seven o'clock we separated, it was with hearts glowing with christian affection. I said—"it is good for me to be here," and realizing the "communion of Saints," in all its purifying influence, I returned to my lodgings to meditate with gratitude on that mercy of God, which had given me a name and a place among his people. LAICUS.

17th May, 1828.

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, MAY 31, 1828.

Convention.—The Annual Convention of the Protestant Episcopal Church in this diocese commenced its session in this City on Tuesday the 20th inst. and adjourned on Friday 23d at 9 o'clock, P. M. Only two subjects of much interest came before the body for consideration, viz. the alterations in the Liturgy, which were sent to the several State Conventions from the General Convention of 1826, for their approval or disapproval: and the proposed alteration in the Constitution and Canons of the church in this State, which were reported by a committee appointed for that purpose by the convention at Harrisburg. The question respecting the alterations in the Liturgy was referred to the next convention. That our readers may see what they are, and make up their minds understandingly upon the subjects, we propose to publish them next week. With respect to the proposed alterations of the constitution of the church in this State, the committee who had that matter in charge, deserve commendation for the time and labour which they have evidently devoted to the subject. Their views with respect to Episcopal power, differed widely from a large minority of the convention, and we think will be less and less approved both by the clergy and laity of our church as they have time for calm and dispassionate reflection upon their bearings. We regard it a happy circumstance that nothing was definitively settled upon so important a subject, and that there will be time allowed for consideration and discussion.

The proceedings of the convention were marked by as much courtesy as could have been expected. With one or two exceptions only, party spirit was kept under a wholesome restraint. It was there, and could not be concealed, but it manifested itself rather in the general bearings of the measures proposed, than in the manner in which the business was conducted. We intend in a week or two to publish entire the whole report of the committee upon the constitution and canons.

The American Sunday School Union, celebrated its 4th anniversary on the 20th inst. in this city. An account of the proceedings at the annual meeting, together with an abstract of the Report, appears in our columns this day. We rejoice in the prosperity of this institution: First, because it is *Catholic*, uniting in affection and in effort the children of one common Father, disciples of one common Lord, and expectants of one common inheritance, in a work which is immediately connected with the advance of the divine glory. And secondly, because by the united exertions of the friends of Sunday School instruction, the benefits of that excellent charity are more widely diffused. If there be a benevolent institution in the world, upon which the eye of God has been favourably turned, and his blessing has rested, the "American Sunday School Union" is one. The most efficient agents in its management look upon its past success with astonishment, and are ready with one voice to exclaim, "What hath God wrought!" If we are not much mistaken, and doomed to be sadly disappointed in our expectations, this society is designed of Heaven to tell upon the future history of our country. It will, without interfering in the politics of the nation, prove a fountain whose pure streams will run in every direction through our republic, and aided by similar institutions, will purify the intellectual and moral constitution of the people.

Clerical Association.—The communication of our correspondent "Laicus," relates to a state of things as existing among certain of the clergy of the Church of England, which we would rejoice to see generally introduced into our own country. Something of the same kind we believe has been common in Virginia and Maryland for several years, and we are informed that much good has resulted. That such associations should become general we are entirely of the opinion of our correspondent, that *unity* among the clergy themselves is essential. Not that unity only, which is effected by legislation, or produced by Episcopal authority, but "a unity of brotherly affection, of singleness of heart, and purity of purpose." "How can two walk together except they be agreed?" Among the clergy of our church in this state, there might be an association of those who are of the same mind upon the great leading doctrines of the gospel, whose hearts are one with respect to the best means of advancing the Redeemer's kingdom in their respective congregations, and who are accustomed to feel their need of mutual encouragement and support, by reason of the reproaches which are cast upon them for doing what they believe to be their duty. We hope such an association or associations will be formed, and that they will be eminently blessed of the great Head of the Church to extend the influence of pure religion.

Dr. Milnor—We would call the attention of our readers to the address of the Rev. Dr. Milnor at the anniversary of the American Tract Society, particularly to what he says upon the subject of union with other denominations of Christians. We will lament the day church, by any legislative act, shall take a intercourse which has begun of our ministers and communions, from

heroism occurred at deserves to be made fell through the old rods south of the Falls of its cries attracted the attention of a son named Peter Keyser, who immediately plunged into the river, followed the child, rapidly drafting towards the Falls, and at the imminent risk of his own life preserved the object of his pursuit. The high water, the rapidity of the stream, and the proximity of a fall of 97 feet perpendicular, will enable those acquainted with the locality to form a pretty accurate idea of the noble daring of the intrepid man. A more perilous act can scarcely be conceived.—*N. Y. Obs.*

ADDRESS OF JOHN SUNDAY,

As interpreted by Mr. Case.

Brothers and Sisters:—I do not understand you, nor you me, and I am sorry for it. I lately came from the woods. I was a poor lost sinner. I knew nothing of the great Spirit. I used to pray to the water falls, clouds, and snakes; throw tobacco and rum to the munitoos, that they might bless my hunting. It is now two years since I heard the preaching of the gospel. I stood outside the house all day until evening; and then I heard the words of Jesus Christ for the first time. I used to think the white people went to one place when they died, and Indians to another. I chose the old road of my fathers. But now Peter Jones informed me of two ways: one for bad men, and one for good men: this was the first time I heard it. He also told us of our wicked lives, and intemperance. While he was speaking I felt very bad, and so did Moses; we shed tears, and hid our faces. Afterwards I was in trouble, and thought I must pray to God; for I felt great concern. Peter came down again to prayer meeting, and here my distress was taken away; my heart became light, happy in my Saviour's love; and ever since I enjoy this great blessing.

Brothers and Sisters,—I tell you how we Indians do: we hear the gospel, and at once believe it; renounce our munitoos, give up our hearts at once, and the Lord bless us very soon.

Brothers and Sisters, I very glad and rejoice, that the poor Indians are remembered to be instructed. I see great many things coming here,—farms cultivated, houses large, rivers made with your hoes and ploughs, and large canoes. I never saw such before. But one thing greater than all—sabbath schools—these affected me more than any thing else. I shall now return to my Indian friends, and tell them all that I have seen. I have no more to say. Brothers and sisters farewell.

[*Ch. Adv. & Jour.*

ADDRESS OF PETER JACOBS.

[After reading the parable of the lost sheep, he proceeded thus:]

I will speak a few words now. Brothers and Sisters,—Indians have been lost as lost sheep; entirely lost from the great good Shepherd. But now Jesus has sent ministers after us. They come and take us on shoulders, and bring us out of the woods, strengthened and strong Christians. I suppose you rejoice with the angels in heaven, over one poor Indian in the woods.

When I was three years old, my father and mother died. I was very poor—was not used well. I had no parents; was often very hungry and very cold. I had nothing to eat, sometimes three days, sometimes two days. We are very poor—only one dish, and one knife. You have great many dishes. We have only one blanket, and one coat—you good many blankets. When I was about fifteen, a white man ask me to come live with him, and go to school with his boys. I say no. I ask him, if he can catch wild partridge, and tame him, and make him run with his chickens? He say no: then I say, you no tame wild Indian, to go to school with your boys. I wanted to be a good hunter, and would not take his good offer.

Brother and Sisters,—When I hear a preacher say the word of God first time, my heart was in trouble; I felt very bad; I thought I must pray. I told him I knew nothing of God, nor of Jesus Christ. He told me, Jesus came down to die for poor Indians. I was very sorry I was so wicked. At that meeting was great many Christians. I did not speak; I could not, I was so troubled in my heart. Then the preachers and all pray for me, and I pray the Lord pardon my sins; for I sinned against him all my days! then I jumped up from the ground, after praying all night, and I found peace in my heart. I did not want to speak to any wicked person. When I got home, I thought I'd tell Indians, I know Jesus Christ came down to save poor sinners. But I was weak. Some time after I saw Peter Jones. I could not explain my feelings. He was first Indian Christian I ever saw. The first time I saw him was at noon. He asked a blessing, in English, before he eat; but when he was done, he gave thanks in Indian. He said, "Oh, Father! I thank thee for giving bread to our bodies." Then he pray in Indian. Next night he exhorted. Then I thought I would like to go to school. I pray the Lord to send me to school, and then some Christians took me to live with them, and send me to school. And now I read a little in Testament. I feel very thankful you send missionaries among the Indians; and thankful more that our Saviour came to save poor whites, and Indians too. We come great many hundred miles, see good Christians, sabbath schools, infant schools, and meetinghouses. I felt so happy, and I say, why did I have no school, no missionary, no preacher come there. Now we feel the word of life our souls are happy.

I have hope, my brothers and sisters, to take a seat with you in heaven. Pray for us, that we may all meet where we shall speak one language. This is all I have to say.—*Ib.*

INFANT CORSE.

If any object which impresses the mind with solemn sadness, can at the same time, infuse the pensive charm of melancholy pleasure, it is the innocent and beautiful corse of an infant. When the chill of death has stilled the pulse of life, and the countenance, which has been changed by disease and distorted by distress, has resumed its native placid sweetness—then to gaze upon the lowly features, though cold in death, is a sight too touching and beautiful, not to awaken all the tender emotion of the heart and soul.

The fair forehead, adorned with a few little curls of soft and elegant hair—the cheeks though no longer flushed with the glow of health, yet more most perfect production of statuary—the lips, that parted so sweetly in life, with a light tinge of the coral still remaining, looking as though they yet might speak—the neck and shoulders, of delicate whiteness and finished symmetry—the little hands and arms, more beautiful in death than life, crossed on the bosom that has ceased to beat—who can behold such an assemblage of loveliness, without being softened down into tenderness, and freely bestowing the consecrating tear of affection and humanity?

The rose is more beautiful when its petals are but partially disclosed, than when expanded to their greatest extent; so the beauties of infancy, checked in their unfoldings, are lovely in death.—*Nantucket Inquirer.*

From the American Traveller.

The Victim of "Innocent Amusements."

Elizabeth Hazlewood was the daughter of Charles Hazlewood, Esq. formerly a wealthy merchant in the city of New York. She was brought up in the lap of luxury, and in the indulgence of every harmless pleasure. Nature conferred upon her beauty of person, and education, accomplishments of mind. She was the flower of her father's family, and the favourite of all who knew her. Her disposition and manners were no less lovely and pleasing, than her external beauty and elegance of her person. There was a sweetness in her conversation and a gentleness in her address, which betrayed at once the fine feelings of her heart. She was free from all affectation, and apparently from all vanity.—Though passionately fond of dress, and appearance, she spent but comparatively little time at the toilet, or in the contemplation of her own beautiful image, as it appeared in the large parlour mirror. Hers was one of those "fine forms," upon which almost any garment sits gracefully. Her "native loveliness" did not need "the foreign aid of ornament." She was always dressed.

Still she never appeared to be proud of herself, though her friends were proud of her. Nor did she ever seem elated with the consciousness of her own powers, or to indulge the thought that she imparted more pleasure than she received. But with all her beauty, and her accomplishments, she was comparatively ignorant of the first knowledge and destitute of the best principles—the knowledge of God, and the principles of religion.

Perhaps this deficiency, however, may be partly attributed to the influence of early education and concurring circumstances.—Her father was an Englishman and a Protestant. But he had always had a predilection for republican principles, and had taken a deep interest in the American cause. He left his native country soon after he was married, from dislike to the government, and embarked for the "New World." Immediately after his arrival in this country, he set up as a merchant in the city of New York. Here by taking advantage of the fluctuations of the market, he in a few years acquired wealth enough to enable him to erect a spacious and superb mansion, and to live in a style agreeable to his taste. He was a man of spirit and enterprize, and sustained a high and reputable character as a member of society. He pretended to be a great promoter of learning and polite literature, and was passionately fond of refined, or which he sometimes proudly called "innocent amusements." Nothing delighted him more than the exhibitions of the theatre, the dances of the ball room, and parties of parade and pleasure. Of course he and his family were frequent attendants on these and scenes of a like nature. He was, in short, a man of money, and a man of pleasure. "His treasure was on the earth." Not that he was free from all pretensions to piety. Far from it. He held a high rank among a class of religionists, who talk much about charity and sincerity. He was perfectly willing that every one should enjoy his favourite "faith," as well as his favourite pleasures. And although he hated and abhorred all the advocates of "The restrictive and exclusive systems," in matters of politics and religion, yet he could not help loving and admiring that "amiable" sort of preachers, who follow, instead of leading the people. He was an advocate for "boundless benevolence," "infinite mercy," and—"innocent amusements."

Of course, his daughter, of whom we have been speaking, would be likely to adopt the same notions with her father, and to follow the dictates of her feelings, whether they led her to the theatre or the ball room. This she did. Indeed, from the time she was capable of enjoying the pleasures of refined society, her life had been nothing but a continued round of attendance on balls, plays and levees. She was always either going abroad, or expecting company at home. This manner of life exactly suited the natural temperament of her mind, and she pursued it with as much satisfaction and apparently as thoughtless and unconscious of danger, as the young fawn roams her native forests, or sports in the meadows.

Thus passed away nineteen years of the short period of her existence here. During this time, she had thought but little of divine truth, and of course felt nothing of its heavenly influence. She was now beyond all hope of recovery a child of pleasure. The love of it has fastened on her heart. Besides, from the too frequent perusal of those fashionable books, which give such a true representation of unreal life, her mind had become filled with romantic notions, and her lively imagination dressed every object and scene around her, with beauties other than their own. She threw a charm around every thing. Things that had no beauty in the eyes of others, had much in hers. She could admire any thing. Nor was she wholly ignorant of that self-deceiving art of transformation which was so characteristic of the Knight of La Mancha.

But in justice to one whose character was not so much of her own forming as the result of circumstances, I will as much as possible, avoid specification. I will conclude with a brief sketch of her remaining life, which is short and melancholy.

Deprivation of health, occasioned by luxury of living and irregularity of repose, was followed by the partial derangement of her mind, which like a bow always bent, appeared to have lost all its youthful elasticity, and to act only in obedience to the strong impulse of passion.

Disappointment in an affair of love, was to her who had indulged extravagant hopes with regard to the realities of life, the last of evils. When this came, (and it did come,) she gave herself wholly up to its melancholy influence—

> "And like a worm in the bud,
> It sweetly fed upon her damask cheek."

After two years of unhappy languishment from the time she began to decline, much of which she spent in regret of the past, and in silent grief, she died: the evident and lamented victim of "*innocent amusements.*"

TRUTH.

A PIOUS THOUGHT.

"When we contemplate our everlasting inheritance, it seems too good to be true." This was the language of a young man, preparing for the arduous and self-denying labours of a missionary to India. Then he saw the everlasting inheritance before him, only with an eye of faith, and yet it appeared to him inexpressibly good. But how must it now appear to him, while resting from his labours and tasting the joys of his Lord?

I suggest this inquiry for the reflection of those Sabbath School Teachers, who, by faith, have the same inheritance in view. I trust they duly appreciate the worth of a Christian hope, and feel the necessity of doing all in their power for the salvation of souls around them. If so, it is their humble and ardent prayer to God, that they may be made the happy instruments of leading "young immortals" along with them to that blessed inheritance.

As a Christian friend, I would fain address such teachers personally, and say to them—you are engaged in a good cause, and will "reap in due season, if you faint not." Are you alone in the work?—No, you have multitudes in every part of the Christian world, engaged with you. Not only do thousands of the great and good on earth rejoice in these "labours of love and patience of hope, but angels and saints in Heaven look down upon you from the throne of God, and approbate your prayerful exertions. Permit me then, my friends, to say to you, think daily, and with increasing seriousness, respecting the vast importance of your work; and pray daily, and with increasing fervour, that you may be faithful to the souls of those dear children and youth, who now listen to your instructions, and must hereafter meet you at the bar of Christ. It is a delightful solemn task, to pour religious truth into tender minds, and mould them for the joys which are at God's right hand! But O! more solemn still the task, should you in the end be found to have been unfaithful, and in the light of eternity be so unhappy, as to see your dear pupils "clothed with shame" and doomed to the horrors of the second death. Think of the everlasting and good inheritance, which now, if faithful, you may be instrumental in securing for them: think also of the everlasting and tremendous portion which must be theirs, except they "be born again." Bear it always in mind, that you and your pupils are advancing nearer every Sabbath, to that day when actions shall be reviewed and hearts disclosed in the presence of assembled worlds. Keep this solemn truth in mind, as often as your duty to instruct shall return, that a final separation must one day be made, between holy and unholy teachers, holy and unholy pupils.—Hence, be faithful, and not only faithful to those who are learners, but to your fellow *teachers*, should there be any associated with you, who "have no hope and are without God in the world." Exhort them most affectionately and plainly—pray for them most fervently and daily: Tell them, and let your actions speak a belief in what you say—tell them that only the poor in heart shall see God, while destruction and misery must be the inevitable portion of all who are "not meet to be partakers of the inheritance of the saints in light."

[*W. S. S. Visitant.*

From the Christian Advocate and Journal.

NOVEL READING.

The deleterious effects of the perusal of fictitious writings are felt in almost every place, and that they constitute the libraries of the most of the fashionable class of the gay world, is a fact which cannot be denied. Nor are they alone confined there, but they find their places upon the shelves of those from whom we should look for better things. That they have a pernicious influence upon the female character is certain, and can easily be discerned by a close observer of mankind. When the taste of a young lady once becomes vitiated by this style of composition, it is a difficult task to rectify and refine it, and give a proper direction to thoughts perverted from their right channel. It is justly remarked that the minds of persons can be discovered from the books they peruse. And what shall we think of those who devote all their leisure hours to the reading of novels and romances? They truly must be classed with the airy phantoms of life, where nothing substantial or solid can be found: their happiness exposed to be shaken by every breeze, and changed by each fresh current of air. The judgment is prostrated, and fancy usurps the empire of reason, and controls the affections at her will. A false colouring is given to surrounding objects, and real life becomes too monotonous and circumscribed for the boundaries of the imagination; while the genuine virtues which adorn the human character, appear in too plain a garb to become an object of veneration or desire. Alas! little does the novelist think she is laying a foundation for accumulated evils, and planting thorns in that very pillow of happiness which she is so disingenuously forming for maturer years, when the cobwebs of her idle fancies shall be blown in the air by the winds of affliction. The common occurrences of life are sufficiently mixed and marked with vanity, to call forth all the sympathies of the heart, and create sensations of pleasure or pain, without a recourse to those needless excitements produced in the adventures of a romantic lover. Houses of distress, poverty, sickness, and death diversify the scenery of the moral world, calculated to touch the finer feelings of our natures, and cause the tear of sympathy to fill the eye. All these circumstances come within our daily observation; yet they are overlooked by those who feed their imaginations with fictitious wo, and cherish that luxury of grief which blunts the keenest sensibilities of the heart, and raises an insuperable barrier to moral excellence. Theatrical and novel characters shed an abundance of tears, yet they seldom fall upon the couch of distress to sooth the agonies of a heart riven from earth by affliction, or mingle with those which drop from the eye of the widow and the orphan to mitigate their woes. How many thousands there are of females who have time at their command that consume it in this kind of unprofitable reading! Ask the librarians of our cities and large towns what books are mostly perused. Would they not answer, novels? I have found from observation that this is almost universally the case. And although the standard of female education is raised upon an eminence, and every effort made by the wise and learned to clothe truth in its most agreeable forms, yet how strange it appears that so little relish is created to receive the wholesome aliment. How few, according to the number of those privileged with the advantages of education, advance one step either in mental or moral perfections beyond the limits of the school room, where the foundation is only laid! And is it not partly owing to this cause? The love of novelty constitutes one of the pleasures of taste, and the youthful mind naturally seizes with avidity every thing which gratifies that faculty the most easily obtained; and in this field of imaginary sweets it expects to cull those flowers scented with the most agreeable perfumes. But, alas, they are hot bed of exotic plants which will not bear an exposure to the common air without losing their beauty and fragrance. And notwithstanding the specious appearance of many modern novels, connected with fragments of history, it is to be feared that the rising generation will not be able to countenance the evil with the good they derive from them. But they are fashionable and popular, and we must expect to incur the censure of the polite world, to speak against them; but this polished world has not always been a friend to virtue. Truth will shine, however, and although it may be obscured in clouds for awhile, it will burst forth at last like the sun, to cheer us with its enlivening rays. How many works designed to embellish the mind and improve the understanding, are laid aside and neglected, while the novel is perused with an ardour which borders on infatuation?

Where does the midnight hour often find the beautiful and accomplished female whose very presence diffuses a charm like the freshness of spring? Poring over the pages of fiction wrought up to the highest ecstacy of feeling or agony of wo, scarcely willing to give herself that needful repose which the delicacy of her frame requires, until she has followed the subjects o
their peregrinatio
felicity. How e
ter upon life, an
upon them in
wives or m
in the most striking colours to be discerned by minds thus stored with false images. The different gradations which form the character are not discovered. Perhaps we may trace the cause of the wretchedness of many thousands of abandoned females, in some degree, to this source, whose hearts once revolted at the scenes with which they are familiar. Undoubtedly all who cultivate this kind of reading are not alike affected in consequence of the difference of their physical and mental powers: but few are able to resist their influence over the imagination. I knew a lady in the city of B——, who acknowledged that her mind had received such a bias from novels in early life, that notwithstanding the power of divine grace upon her heart, she found it almost impossible to detach it from those melancholy sensations awakened by fictitious tales. Strange it is to say, not only to cities but to the remote corners of the country these works find their way, to monopolize that scanty portion of time alloted to the improvement of the laborious class of society: and on the shelves of the lonely cottage may be seen the novel with worn-out leaves, while the Bible remains as if untouched. It is an evil which cannot be too carefully avoided; and those who are interested in the moral and mental improvement of society and the advancement of the gospel, ought to lift up their voices against the practice.

MIRANDA.

ST. ANDREW'S CHURCH.

Sunday next, being the first Sunday in the month, there will be no services in this Church in the afternoon. There will be evening service to commence a quarter before 8 o'clock.

INFANT SCHOOL,

BY MISS DE BERTHOLT AND MISS BOURNE,

NO. 12 PEAR STREET.

The system of instruction is essentially the same as that in successful operation in the Public Infant Schools, with such variations as have been deemed necessary to adapt it to the class of children whose early education is contemplated. Pupils from two to seven or eight years of age, will, it is believed, derive great advantage from the peculiar facilities for acquiring elementary knowledge which this plan presents.

TERMS.—$2,00 per quarter.
$1,00 per quarter extra for sewing.

Hours of tuition from 9 to 12, and from 2 to 5 o'clock.

The school will open on the first Monday in May May 4.

Croly on the Apocalypse of St. John.

JUST published, and for sale by WM. STAVELY, No. 99, South Second street, "The Apocalypse of St. John, or PROPHECY of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final Triumph of Christianity. Being a New Interpretation. By the Rev. George Croly, A. M. H. R. S. L."

March 18, 1827.

A very fine Portrait of Bishop White

For sale at the book stores of William Stavely No. 99 South Second street, and Judah Dobson No. 108 Chesnut street, a Portrait of the Right Rev. William White, D. D. engraved by Pekenino, from an original picture by Sully.

Prints [illegible] Proofs [illegible] each.

POETRY.

CHRISTIAN WARFARE.

Soldier, go—but not to claim
Mouldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure.
Dream not that the way is smooth,
Hope not that the thorns are roses;
Turn no wishful eye of youth,
Where the sunny beam reposes:—
Thou hast sterner work to do,
Hosts to cut thy passage through;
Close behind thee gulfs are burning,
Forward!—there is no returning.

Soldier, rest—but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow.
Thine must be a watchful sleep,
Wearier than another's waking,
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep, as on the battle-field,
Girded—grasping sword and shield:
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise—the war is done:
Lo, the hosts of hell are flying;
'Twas thy Lord the battle won:
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark!—what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword, and take the crown,
Triumph! all thy foes are banished,
Death is slain, and earth has vanished.

CHARLOTTE ELIZABETH.

A SABBATH HYMN.

From things below to things above,
My God direct my mind!
And let me in thy truth and love
Enduring favour find.

And chiefly on this respite-day
Of toil, thy aid impart,
That I may truly praise, and pray
In singleness of heart:

That I may worldly ways forsake,
And, pleased with thine alone,
Both learn thy gracious will, and make
By grace that will my own.

O may I to thy House repair
With seriousness and zeal,
And all that I shall utter there,
Or hear, apply and feel.

And may my converse e'er be void
Of levity or guile,
And be each passing thought employ'd
On holy things the while.

So all I am this day renew,
So keep me in thy love,
That I may triumph in the view
Of Christ and heaven above! G.

HINTS ON MATRIMONY.

Holy matrimony is commended of St. Paul to be "honourable among all men:" but all matrimony is not *holy*. There is a matrimony which is entirely profane: and there is also a matrimony which is holy but in part.—On this, we would offer a few remarks. Let us consider matrimony first as a friendship—next

and then as a state of subjection
A Christian is a person who
of the world, and has been ad-
ry solemn ceremony, into a fa-
ir people—the best people in
doubtedly; but to the world a

peculiar people—peculiar because they love each other, and seek more the safety, honour and welfare of their new family, than of their own house, kingdom or country. A Christian then can have no friendship with the world: he will love all mankind so as to do them good; but he cannot walk to the house of God with them as friends; for friendship that is worthy, comes from the heart; and his heart is in heaven—while the heart of the other is in the world; and hearts so distant can never make friends. How can two walk together except they be agreed? How can a christian woman form a friendship with a worldly man? She must go quite out of her new family to see him. She must converse about things on which his heart is set.—She must feel as if he was "an alien and stranger, and without God in the world."—She must converse of him as such; and how can she feel any sincere friendship for him? If you take friendship from matrimony, you make it only a mercenary, a partial and temporary union. It seems impossible that there should be any friendship in such a marriage: And what can a christian expect who consents to it? One of two things most certainly, by giving one hand to the world that she will sooner or later give the other; or that severe trials and afflictions will be sent to wean her from the world, and of course from that very object which she has chosen out of it.—True, there is one other alternative—the Lord may convert the *man* whom she has chosen; but where do we read that marriage is a means of grace?—The probability is greater far that he will convert *her* than that she will convert *him*.

But matrimony is a *covenant*. The parties join hands, and covenant to take each other until death, for better for worse. One makes this covenant reverently, soberly, and in the fear of God; but the other has not the fear of God before his eyes, and if he sinks below the laws of honour and keeps within the laws of the land, he may violate his covenant and there will be no help. The one gives up herself a living sacrifice, sincerely and solemnly: the other repeats a form of words which he cares not to observe; and however soon or severely either party may repent, it will be without avail; the grave is the only place upon which hope can rest. And how can a christian woman ask or expect a blessing from God upon such a covenant?

But to one party at least, matrimony is a state of *submission*. There is a solemn promise of obedience expressed or implied; and to what difficulties and dangers does this subject the christian! It is true that we are bound to obey God rather than man; but if there is resolution enough for this, then the state of matrimony may become a state of martyrdom. But whom shall the children obey?—Whose example will they follow?—By whose command be educated; and whose religious sentiments shall be consulted in selecting a Pastor for them?—How will the Sabbath be spent—what must be the conversation, and what the company? It is the remark of those mariners who for weeks and months are subject to the despotism of a master, that a man is one thing on shore, and another thing at sea; and could you hear tidings from every vessel which embarks on that ocean, where man is not only weeks and months, but *years*, the master, the proverb might be responded from one sea to the other! If a woman is destined to submit herself and her children, then it should be to one who fears God, and keeps his commandments.

Joseph said, "This do and live, for I fear God."—(Gen. xlii. 18.)

REV. PLINY FISK.

Within the few years which have elapsed since the American Church first engaged in the cause of Foreign Missions, it has pleased the Most High to honour her, by calling into this noble service some of her most gifted sons. Numbers of them, whose names will ever be as ointment poured forth, after having with faith and patience performed the work of pioneers, have entered into their rest. Their holy example has been and will continue to be instrumental of invigorating the piety and calling forth the benevolence of multitudes of private Christians.

The Memoir of Mr. Fisk, recently published by his early friend the Rev. Mr. Bond, is strikingly calculated to arouse every minister, and every missionary, to higher purposes and greater faithfulness.—At the period of his conversion, Mr. Fisk strongly manifested a spirit of self-denial, a determination to cast aside every hindrance in his Christian course, and that desire to be useful which was his ruling passion; and from that time until the day of his death, these noble traits, with their attendant graces, shone brighter and brighter. He is a prominent example of the blessed effects of piety in promoting a man's usefulness. He possessed that most valuable of all mental endowments, good sense; to which were added readiness of mind, quick discernment, and a most amiable and cheerful temper. But it was his *ardent piety* which made him what he was. It was this, which called forth every power of his mind to the work of *doing good*. Wherever he went he was intent upon this one object, and without the least display—without appearing to know that he was more diligent than those about him, every observer saw that he was doing with his might what his hand found to do.

Deep as was the impression which he left upon multitudes in America, we are sure that none of those who loved and respected him before he left our shores, can follow him from step to step through the history of his missionary course, without feeling that respect rise into reverence. In the most difficult and perilous circumstances, he never lost sight of the great object for which he went forth; and never seemed to forget for a moment that the interests of those about him were immortal interests. In a country, distracted with both civil and religious contentions, he was a living epistle, known, read, and acknowledged of all men. The duties and afflictions of a Missionary life gave vigour and firmness to his Christian character, and it rose and expanded with surprising rapidity, until it pleased God to remove him to the general assembly and church of the first-born in heaven.

Mr. Fisk belonged to that class of indigent and worthy young men, who make their way to the ministry by great personal efforts, and by the benevolent aid of the Church. The following fact, incidentally mentioned by him to a friend, strikingly illustrates his persevering self-denial. He was accustomed, while in college, to board himself. He carried his grain to mill upon his shoulders, and when it was ground consigned it to the care of a pious woman in the vicinity of the college. When she baked her own bread, she baked a loaf also for him. From her, he obtained a quantity of milk daily. "She called it a quart," said he, "but it was a *large measure*." This bread and milk constituted his food; and the pitcher, bowl, and spoon, his table furniture, for two years. The excellent woman who gave this "cup of cold water to a disciple" is supposed to be still living, and has no doubt experienced a rich "reward" for her kindness.

From the Christian Observer.

MISSIONS.

We confess it does grieve and astonish us to think that there should be those who profess to believe in Christ, and to be actuated by a regard to his authority, and especially within the pale of our own apostolical Church, who, nevertheless, are cold, and hesitating, and doubtful, with respect to the obligations they are under to make known the glad tidings of salvation to all the kindreds of the earth. What was the end of His coming into the world whom they call their Lord and Master? What was the end of his life of toil and suffering, of ignominy and degradation? What "of his agony and bloody sweat, his cross and passion, his glorious resurrection and ascension, and the coming of the Holy Ghost?" Was it not expressly that he might redeem a world of perishing sinners from all iniquity; that he might rescue them from the power of Satan; that he might introduce them into the liberty of the children of God here, and exalt them to everlasting life? And how is this great object—that object for which apostles, and saints, and martyrs have laboured, and agonized, and died—to be effected? Is it not by the preaching of the everlasting Gospel? For "how shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" If, then, we partake in any degree of the Spirit of our Blessed Master, and "if any man have not the Spirit of Christ, he is none of his;" if we feel a single spark of the charity which glowed in the hearts of the Apostles and Evangelists; if we feel any gratitude for the blessings conferred on our favoured land by the communication of the Gospel; if we experience a becoming sense of the worth of our own souls, or any love for those of others: we shall no longer be lukewarm and indifferent to this great object, but shall unite our hearts and hands, our purses and our prayers, our time and our thoughts, in carrying it into full effect.

A large meeting of Delegates on the subject of the Sabbath, convened in this city on Tuesday afternoon, May 6th, at 4 o'clock. After a very animated discussion, in which the evils of profaning the Sabbath, and the duty of christians to act fearlessly and firmly, were clearly set forth, it was decided *unanimously* by the meeting, that they ought to adopt *some* measure, to promote the better observance of the Sabbath. A committee of fifteen was then appointed to report a plan of operation at an adjourned meeting, to be held on Thursday morning, at 7 o'clock. At the appointed hour the committee reported, and the subject was further discussed till suspended by the claims of other engagements, and the meeting was again adjourned till Friday morning.

[N. Y. *Obs.*

An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion or "subtle *bosom* sin," will teach us more of thought, will more effectually awaken the *faculty*, and form the *habit*, of reflection, than a year's study in the schools without them.—*Coleridge.*

SUNDAY SCHOOL DEPARTMENT.

MY EIGHT SUNDAY SCHOLARS.

I have eight girls in my Sunday school Class, and will now proceed to give a short account of each of them:

A— has been with me nearly three years, in that time she has been absent but twice, morning and afternoon. I cannot speak decidedly as to her piety; but there is a love to the school shown by her that is highly gratifying: while diligence in learning, readiness in answering a question, attention to her teacher, and respectful behaviour, mark her character. A. does not stay till the clock *has* struck, but is generally seated with a smiling face before her teacher's arrival. You will perhaps say she is a favourite—true; but then I have several.

B—, sister of the above, but younger, strives to imitate her sister in regularity and punctuality, but is not her equal in ability; there is great difficulty in drawing an answer from her, and sometimes there is an appearance of something like sullenness. She has more trouble in getting her task than the others; but no excuses are made, and the timid little girl, with a pale cheek, who is occupied all the week in nursing an infant, stands up to repeat her lessons with her more gifted sister.

C— has been several years in the school, and she once occasioned her teacher much pain by her trifling conduct; but there is a marked change in her behaviour, and the blush that overspreads her face, and the tears which glisten in her eyes, if she is reproved, argue a degree of feeling that is highly gratifying. Her parents are extremely poor, and though young, she has to work for her bread; but the delight shown in her countenance when she enters the school, after being absent but once, is very pleasing. She is quick in understanding, and often surprises me by the correctness of her answers. I do hope the school will prove a blessing to this girl.

F— has the misfortune to possess parents who, with a large family, care little for their children's real welfare. Destitute of religion and lovers of pleasure themselves, their children are greatly to be pitied; and while F.'s behaviour at school leads me to trust that her attendance there will be useful to her, I cannot but hope the books obtained from the library, which are read at home, may have a beneficial tendency.

G— is a girl of considerable ability; but conscious of this she displays a degree of conceit painful to witness. She possesses advantages over the others in point of circumstances, and I often observe her contrasting her own dress with the plainer clothes of the rest. My ardent prayer for her is, that she may be clothed with humility, and have the ornament of a meek and quiet spirit.

H— is quite a contrast to the last. She has been with me but a short time, but bids fair to be my best scholar. Early in attendance, diligent in learning, neat and becoming in her dress, respectful in behaviour, humble and teachable in disposition, I hope for solid lasting fruit from such hopeful appearances.

But the flower of my class is K—. Young in years, her manners and appearance would proclaim her much older than she is. Her modest unassuming conduct, her willingness to learn, her meek and quiet spirit, render her quite a pattern. I trust there is indeed some good thing in K. though her reserve has not permitted her to communicate her thoughts and feelings on religious subjects, at present.

Little L—, the youngest in the class, and sister of the above, displays abilities far beyond her years. This little girl loves her teacher, and I am sure you would be as pleased as I am, to see her eyes glisten with delight when she enters her class.

When I remember that the character of these young ones is now forming, I pray earnestly that He who loves little children may be their guide and friend for ever, and that he would make me "apt to teach."

Children's [illegible]

From the Portland Mirror.

Died, in this town, on the 6th inst., SOPHIA CAROLINE BAKER, aged twelve years and ten months, youngest daughter of Mr. John K. Baker. The youth who is the subject of this notice had the misfortune to have her clothes take fire while she was at school, which occasioned her death in about six weeks. During the latter part of this period of suffering, her mind, which appeared to be naturally strong, and probably more enlightened than is usual for children of her years, was much exercised with a preparation for death. Her instructress had often told her scholars that prayer availed nothing unless it came from the heart, and she was afraid she did not pray from the heart. "I should be the happiest creature in the world," she said, "if I could have a change of heart;" and she thought she had not experienced such a change, because she was unwilling to die. At her particular request she had many persons to pray with her, and appeared to be much engaged in secret prayer for several days, when she received evidence of having experienced the change she so much desired. She called to one of her parents, with great earnestness, and said, "I am *almost* willing to die," and immediately added, "I *am* willing to die." She was asked if she was not willing to wait God's time, and to submit herself to his disposal; to which she replied, "Yes, and I am willing to live too; and I believe this is in answer to prayer." From this moment she manifested the fullest assurance, which seemed to fill her heart with joy and thankfulness. She requested her friends not to pray for her recovery, but to pray that she might have an easy death, and retain her reason to the last; and those who witnessed her death were satisfied that this prayer was also answered.

About two hours before her death, she called each member of the family separately, and several particular friends who happened to be present, and wished to kiss them. She then exhorted several members of the family to repent and live a holy life, saying she loved them all, and hoped to meet them in heaven. She expressed a desire that her young friends and connections might be told that it was her dying request they would repent and become Christians. She inquired a few minutes before she expired, if any one present could sing, adding, "I want to sing praises to the Lord—oh if I *could sing!*"—Several hymns were sung in which she attempted to join, with much animation. She was enabled to articulate—

"Come Holy Spirit, heavenly dove,"—

her voice faltering on the last word.

God blesses little Children.—A little boy attended a Sunday school at Colchester, whose heart the Lord opened, that he attended with much delight to the pious instructions of his affectionate teacher, and it was soon evident that God was, by the Holy Spirit's influence, making those instructions the means of leading this dear child to the knowledge of himself. He was taken very ill, and was confined to his room and to his bed; and though at first it was painful to him to be absent from his teacher and his school, he could rejoice in the prospect of an eternal world, and longed to be with that dear Redeemer who had loved him, and given himself for him; and it was evident that he was daily ripening for glory. A day or two before his death, he was informed that a little girl who lived near had been doing something very bad, he requested she might be sent for, when he talked to her a good deal about the sin of which she had been guilty, and then drawing up the sleeves of his night gown, and showing his wasted arms, he said, "Mary, this is death; I am dying; but if you continue to be such a wicked child, where I am going you will never come, but will be sent to that wicked place. Let me entreat you to fear God and keep his commandments." A few hours before his death, he broke out in singing, and sung so loud as to cause his mother to inquire what he was doing. "I am singing my sister's favourite hymn, mother." "But why, my dear, so loud?" "Why!" said he, with peculiar emphasis, "because I am so happy." Just before his death, with uplifted hands he exclaimed, "Father! Father! take me, Father!" His earthly parent went to lift him up, when, with a smile, he said, "I did not call you, father; but I was calling to my heavenly Father to take me; I shall soon be with him:" and then, as we trust, he fell "asleep in Jesus."

WHAT IS FAITH.

I imprinted on my daughter the idea of faith at a very early age. She was playing one day with some beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—"My dear, you have some pretty beads there."—"Yes, Papa!"—"And you seem to be vastly pleased with them,"—"Yes, Papa!"—Well now, throw 'em behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please: but you know I never told you to do any thing which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort—she dashed them into the fire.—"Well," said I; "there let them be; you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her: she burst into tears with ecstacy. "These, my child," said I, "are yours: because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has bought you this treasure. But now, my dear, remember as long as you live, what FAITH is. I did all this to teach you the meaning of FAITH. You threw your beads away when I bid you because you had faith in me, that I never advised you but for your own good. Put the same confidence in God. Believe every thing he says in his word. Whether you understand it or not, have faith in him that he means your good. CECIL.

SPRING.

At this delightful season all nature seems gay and cheerful. The flowers shed their fragrance on the air, vegetation puts on her livery of green, and the feathered tribes, emulating each other's lays, swell their tuneful throats. Gentle showers and warming suns, in grateful succession, are fast restoring the spoliation of winter. The earth is no longer bound in chains of frost—the stormy [illegible] and deluge of waters are stopped [illegible] wafted on [illegible] grove revisit us. [illegible] loaded with charms to gratify [illegible] at the same time, a theme which affords [illegible] profitable reflections of a moral and religious nature. It is an emblem of the morning of life; for if the spring be spent in idleness, what will our fields and gardens present us at the time of harvest, but a growth of noxious weeds? Even so, youth, the spring-time of our years, demands our labour and our care. If trifled away without religious cultivation, there is much danger to apprehend that our hearts will be overgrown with nature's weeds, and grace have been bestowed upon us in vain. To expect to be good and holy without exertion and the use of means, is the same folly as to expect riches without labour. Reader, if you are young, consecrate this, the morning of your life, to God; and grace will make you an offering fit for the heavens.—Let not the lying vanities of this world deceive you. The visions of earthly bliss which the ardent youth beholds in prospect, are unreal joys. Pause, then, for sober reflection; and recollect that you are drinking the untasted spring, and cropping the unblown flower! Let not your devotion to youthful follies rob you of those substantial pleasures that increase with increasing years, and of joys that brighten to eternity.

Spring is nature's resurrection. It reminds us of the Christian's resurrection from sin, to holiness and newness of life. With the revival of the vegetable kingdom, let us then renew our obedience, and revive every holy resolution; for before the vigorous, the faithful and humble servants of the Redeemer, is one eternal spring of unbounded prospects, where the heavenly fields are for ever green and fair, where the songs of the enraptured seraphs for ever sound on the ear of saints in glory, where the tree of life for ever yields its fruit, and Christ the light and joy of that better world, for ever sits, enthroned, dispensing from his exhaustless treasures, the rewards and triumphs of eternity.

To some, nay to many, this season can never return. For the last time, they have beheld the flowers bloom, and the leaves put forth. For the last time they have witnessed the vegetable kingdom springing into life, and noticed the annual return of the songsters of the grove; for though the season is now pleasant, and universal nature smiles, yet winter shall ere long regain his lost empire and strip the proud forest of her verdure, while death shall be steadily swaying his sceptre over the animal world, and here and there victims falling beneath his power.

These reflections admonish us to be prepared for that event which shall test the fruit of our lives; for then like the leaves of autumn we shall fall to rise no more. Let us then be diligently engaged in seeking at the foot of the cross, an interest in that better country which is an heavenly, whose inhabitants are encircled with one eternal spring.

[*Gospel Mes.*

Eastern District of Pennsylvania, to wit:

Be it remembered, that on the ninth day of April, in the fifty-second year of the Independence of the United States of America, A.D. [illegible] Paul Beck, Jr. Treasurer in trust for the American Sunday School Union of the said District, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—FRANCES THE ORPHAN GIRL, translated from the French for the American Sunday School Union.

"When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive."—Ezek. xviii. 27.

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the times therein mentioned."—And also to the Act, entitled, "An Act, supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.

May 3—tf.

THE CLERGYMAN'S COMPANION:

Containing the OCCASIONAL OFFICES of the PROTESTANT EPISCOPAL CHURCH, with PRAYERS suitable to be used by the Clergy of the said Church, in the discharge of their parochial duties, to which is added, A VIEW of the Qualifications and Duties of the Clerical Office, in a series of Extracts. The Second Edition, considerably enlarged. By JOHN HENRY HOBART, D.D. Bishop of the Protestant Episcopal Church in the State of New York, &c. &c. In two volumes.

Price in black calf $4,50. Sheep $4,00. Just received and for sale by J. Dobson, agent, No. 1[illegible], [illegible] Street.

TRACTS.

The Female Episcopal Tract Society have now published a number of new tracts, which are for sale at their depository, No. 99, South Second street. A second edition (6000 copies) of the Candid Examination of the Episcopal Church, by the Rev. [illegible] Strong, of Greenfield, Mass. has just issued from the press. On the whole, their collection presents a variety of interesting tracts. Sunday School Teachers and others are invited to call.

April 25, 1828.

MODERN MARTYR.

JUST Published, and for sale by WILLIAM STAVELY, No. 99, South Second street, opposite the Merchants' Coffee House, "THE MODERN MARTYR."—A fragment—With other interesting extracts from the "Spirit and Manners of the Age."—Originally published in the "Philadelphia Recorder." The author is the same who prepared the "EVANGELICAL RAMBLER," which has been received with so much favour.—Price 37½ cents.

PRAYER BOOKS.

Just received, by WILLIAM STAVELY, No. 99 South Second street, Philadelphia, a variety of editions of the Book of Common Prayer, of the Episcopal Church. With the New Hymns.

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